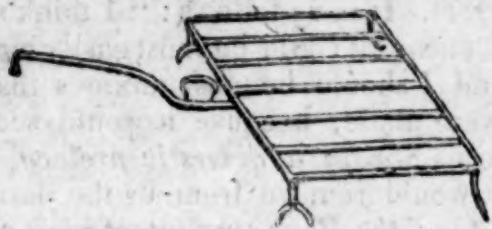


COBBETT'S WEEKLY POLITICAL REGISTER.

Vol. 67.—No. 1.]

LONDON, SATURDAY, 3D JANUARY, 1829.

[Price 7d.]



REMARKS

ON THE

LETTER OF DOCTOR DOYLE.

(Concluded from the last Register.)

Barn-Elm Farm, 14th December, 1828.

IN the former part of this article, I noticed DOCTOR DOYLE's complaint relative to what I said in the Letter to his HOLINESS the POPE, respecting DOCTOR DOYLE's opinion and doctrines as far as regarded the *tithes* and other demands and exactions of the Established Church in Ireland. I, in fact, answered the complaint of this respectable prelate upon that subject; and I believe that my answer has been satisfactory to all impartial persons.

I now have to remark on the second complaint of DOCTOR DOYLE, my words, giving rise to this complaint, being as follows: "And, to crown the whole, he has recently contended that your *Holiness has no right to interfere in the appointment of Catholic bishops, in any part of this kingdom*; he has complained that the exercise of this right is still claimed by the Holy See, and has distinctly proposed *that a law should be passed to abrogate this right*."

DOCTOR DOYLE, in his letter to me, says upon this part of the subject, "I have at no time or place contended," by word or writing, "that his Holiness the Pope had not a right to interfere in the appointment of Catholic bishops, in any part of this kingdom." "I have always maintained the contrary. I believe he has such right; and, in place of complaining of the exercise of it, or proposing that a law should be passed to abrogate

this right, I would, with God's help, surrender my life rather than consent to, or concur in, *any law or measure* which would abrogate such right of his Holiness."

Before I proceed further, I think it necessary to state here, that which I did not distinctly state before; and that is, that DOCTOR DOYLE in his evidence before the House of Commons stated, that the clergy of the Protestant Established Church, had a just right to the property which they held. His words were these: "They certainly have a *legal, just* and GOOD right to the property they hold." I said in my letter to the POPE, that DOCTOR DOYLE had said, that the clergy of the church had not only the right of fact and of law, but a *divine* right to the tithes; and, if *just* and *good* be not tantamount to this when *added* to the quality of *legal*, there is no such thing as divine right.

I now come to the complaint above expressed and quoted. My assertion was this: "DOCTOR DOYLE has recently contended, that your Holiness has no right to interfere in the election of Catholic bishops in this kingdom: he has complained that the exercise of this right is still claimed by the HOLY See, and has distinctly proposed that a law should be passed to abrogate this right." Every word of this statement of mine DOCTOR DOYLE flatly denies. There must then be two distinct meanings to words; or, at least, DOCTOR DOYLE must have two such meanings; or, my statement is a tissue of barefaced falsehoods. For DOCTOR DOYLE's sake, I wish it were such tissue; but, for my own sake, I must show that it is not.

When DOCTOR DOYLE had given his evidence before the House of Commons or rather, before a Committee of the House, a member of that House said to me, "Have you read DOCTOR DOYLE's evidence? you will see, if you have how little he thinks of the authority of the POPE, and how lightly and cavalierly he treats his Holiness." Th

observation led me to read the evidence of DOCTOR DOYLE; and, I found that in that evidence he had recommended, and very strongly recommended, a *Concordat*, or an agreement to be urged upon the POPE, in order to take completely out of his hands the power of selecting and appointing bishops in Ireland. I said, in my letter to his HOLINESS the POPE, every part of this kingdom; but I now find that the Right Reverend Prelate did not attempt to meddle with England, which circumstance, however, is of no sort of consequence to the dispute.

The Protestant reader should understand, that the great authority of the POPE consists in the choosing and appointment of bishops, for that it is by the bishops that the priests are appointed. DOCTOR DOYLE says, that for about a hundred years, the bishops in Ireland have selected and nominated, upon every vacancy of a See, three persons, each of whom was fit to fill that See; and that the Pope has invariably appointed the first on that list. Now DOCTOR DOYLE proposed, that in future, the power of rejecting this nomination should be taken from the POPE. DOCTOR DOYLE in the Evidence before mentioned says, that he would be glad if it were made *imperative*, that no Catholic bishop should be made in Ireland *except he received his nomination from the clergy in Ireland*. He more fully stated his project in the following words: "To reserve to the See of Rome the power of institution only, in this way, in Ireland they do not elect one only; they transmit all ways to Rome the names of three persons, so that the Pope has to choose between them; the names of the persons elected are placed one after the other, on a piece of paper, and he has, in every instance, appointed the person whose name happened to be at the head of the list. However, I have stated before, that the Pope has the power to appoint independent of that recommendation; but we would be glad that the right which we now exercise by courtesy or usage, were secured to us by a *Concordat*."

Doctor Doyle repeats this over and over again, in different parts of his Evi-

dence before the Committees of both Houses of Parliament. One more passage from the Evidence will be quite sufficient to show that I was perfectly correct. It is as follows: "I think such Concordat could be most easily made; and I should be most anxious that it were made, because it would secure to us *always a domestic prelacy*, and it would remove from us the *possibility of the Pope ever interfering more* than he now does in the appointments to our church. If I am asked whether I think that the Catholic Church of Ireland is more or less independent of the Pope than other Roman Catholic churches existing in other countries, I should say, I think we are more independent in a certain way, and more dependent in another. We are more independent, because the Pope does at present, and he could scarcely presume to, nominate any one except such person as we recommend; we are therefore very independent, because we have the election of our own prelates in our hands, *and it would be morally impossible to take from us that right*. But we are more dependent than other churches in another way; for instance, in the church of France, the King has the appointment of the bishops, the Pope has only the power to give institution; there the church is national, the appointment being in the hands of the sovereign. We are more dependent, there, than the French church, because the Pope has the naked right of appointing in our church, without consulting us; and though I say it would be morally impossible for him to exercise that right, yet I think it an evil that he has it; and his having it, makes our church in that sense more dependent upon him than the church of France is, because there the Pope is obliged to give institution to the person if found fit, who is recommended by the SOVEREIGN."

Now, reader, does this leave one fragment of my assertion not made fairly out? DOCTOR DOYLE will say that he did not deny the right; but only wanted to prevent the possibility of exercising it. He does deny the right; for he says

that it has not been exercised for a hundred years; that it does not exist in fact, and that he wants to put an end to it in law. He says, that since the right is claimed by the See of Rome, that the best way is to annihilate it by a *Concordat*; and that then, the POPE would resign his right into the hands of certain persons in Ireland. He has no doubt, he says, of the consent of the Pope being obtained by this arrangement; and of the manner of obtaining it he leaves us to judge very correctly from the following passage in his letter to the DUKE of WELLINGTON.—“But then, it may be asked, is nothing to be done to secure the Constitution in Church and State against the danger of papal encroachments? The state is already perfectly secure against them, but I would be anxious to see the Catholics of Ireland equally secure. At present, and during the last century they have been unmolested, but they are liable to vexation, from the Pope's holding in his hands the unqualified appointment of the Irish Bishops. My object would be to have the appointment transferred from foreigners to some body of native electors, subjects of the King. If the Government frankly and cordially act with the Catholic clergy and laity, and with their assistance, propose to the Pope an arrangement for rendering the Catholic Church in Ireland more national, and the prelates entirely domestic, there is little doubt, but a proposal thus urged would be acceded to.”

The POPE who would be ready, DOCTOR DOYLE has no doubt, to give his assent to the proposition, legally to dispossess him of his power and his right; quite ready; and, to be sure his HOLINESS would be quite ready, if the thing were “thus urged” upon him; that is to say, if the Catholic clergy and laity were to “assist” the Protestant Government; that is to say, to assist the sworn enemy of the POPE and the Catholic Church in making the demand of his HOLINESS. He would give his consent in such case very readily, as a man gives his consent to have his coat torn off his back by half a dozen fellows that meet

him and rob him upon a heath. He give his consent indeed! He would say if he were *thus urged*, that the Catholic clergy and laity were apostates and had joined the heretical government in an endeavour to destroy the unity of the Catholic Church in Ireland.

But, the reader is to be informed, that all these opinions of DOCTOR DOYLE, and all his wishes with regard to this paring of the nails of the POPE; the reader is to be informed and to bear well in mind, that all these opinions and wishes, leaning so strongly towards a Protestant government and hierarchy, expressing so little jealousy of their *real* power, and so much jealousy with regard to the mere honorary power of the POPE, retained by the HOLY SEE to be used in cases of emergency; that all these opinions and wishes were, nevertheless, conditional, and proper to be acted upon, only in case of Catholic Emancipation being granted by the Parliament; and, in that case it was that DOCTOR DOYLE wished the POPE to be prevented from interfering in the appointment of Catholic bishops in Ireland. We must now therefore, inquire how that Catholic Emancipation would have operated with regard to the appointment of the Catholic bishops, and whether DOCTOR DOYLE was not quite ready to take away the power of the POPE; totally to set aside his power, without any consent on his part at all. At the same time; at the very hour that DOCTOR DOYLE was giving his evidence before both houses of Lords and Commons, and expressing his opinions and wishes above stated, there were two bills prepared to be brought before Parliament; and, the stupid and profligate Lawyer O'CONNELL, boasted that he had drawn up these bills: one of them was for disfranchising the Catholic forty-shilling freeholders, and for enabling the Protestant Government to give salaries to the Catholic bishops and priests in Ireland. The other was, as I shall presently show, for effectually taking away the power of the POPE in the appointment of bishops without any consent obtained from him. DOCTOR DOYLE (these bills having been prepared, observe) was asked whether the consent of

the Pope was necessary to the taking away of his right; and he answered, that it certainly was necessary to obtain his consent; but that, in the mean time, a conditional consent could be given by the Catholic clergy in Ireland. Being asked whether the clergy of Ireland could receive salaries from the Protestant Government without the consent of the Pope, he answered in the affirmative, saying that *that was a matter of discipline*; and added, "the POPE has nothing to do with that; we can receive our support from any one that will give it to us, and of course we could receive it from His Majesty out of the goods of the estate." Be sure you could, DOCTOR DOYLE, but we will, if we can help it, take care that you shall not.

If however we look at the bill, which was drawn up, which was presented to the Parliament, which was discussed and rejected, we shall see that the power of the POPE was to be effectually taken away by the consent of DOCTOR DOYLE, to be sure; but not only without the consent of the POPE, but also without that of any body, by O'CONNELL, SHEIL and a certain number of other jobbing Lawyers who also had a hand in fabricating the bill. It is this emancipation-bill that we are well to look at, in order to see the lengths that these emancipating Catholics were ready to go; how very near they were willing to come to the point of downright apostasy in order to get into the enjoyment of power, honours, and emoluments. They did not like to become apostates, open, barefaced apostates, for the reasons stated in my letter to His HOLINESS the POPE; but they were quite willing while they bribed the priests and disfranchised the poor freeholders with one hand, to destroy the papal power with the other; and this we shall see by an attentive perusal of this crafty performance called the Catholic Bill.

This Bill, which was published entire in the Register of the 16th April 1825, first opens the way to the Parliament, to the King's Council, to the Bench, and to other good things, without compelling the adventurers or aspirants to swallow the oath of supremacy, and the other horrid oaths now required of them; the

bill first provides for this; and then come the *securities*, which *securities* amount to neither more nor less, than a total abrogation of the power of the POPE in Ireland. The *preamble* to this part of the bill declared that no man ought to be elevated to the Catholic episcopacy in *any part of the united kingdom*, or to the station of a dean in that church, until it were previously ascertained, to the satisfaction of the Government, that he was a person of *peaceable and loyal conduct*. These words *loyal and peaceable* are words of very loose and extensive meaning; and this bill, without any consent at all of the POPE or the great body of the Catholics, would have put into the power of the Protestant Government to have *punished* any man for acting as a Catholic bishop, until it was previously satisfied of his loyalty and peacefulness.

The King was to have power to select and appoint a *Board of Commissioners*, to consist of Catholic Bishops: he was to select and appoint the Commissioners; he was, too, to revoke and put an end to the commission at his will and pleasure (mark that!), and to *select other Commissioners to supply their place!* And observe, in addition, that these Commissioners were all to be in the *pay* of this same Protestant Government. The bill does not point out (and herein consists the craftiness of it), who is to *nominate* or *appoint* the Catholic bishops; but it puts into the power of this Board to prevent any one acting as a bishop or a dean; it puts this in the power of a Board of Commissioners, appointed by a Protestant King, having salaries from a Protestant King, and holding their office at the sole will and pleasure of a Protestant King.

I have just said that the bill does not absolutely say who is to appoint; who is to select and appoint the Bishops; but, it does in fact; it does in *reality* give the absolute power of appointment to this same Board of Commissioners appointed by a Protestant King; for, before any one be allowed to act as a Catholic bishop or dean in Ireland, the Board of Commissioners is to *certify* to the Protestant Government, that the said bishop or dean, "has been PREVI-

“OUSLY CHOSEN and RECOMMENDED by certain ecclesiastics “ of the Catholic Church of Ireland;” so that here is the power of the POPE totally abrogated; for, no man was to act, according to this bill, as a Roman Catholic bishop or dean in Ireland, unless recommended to the Protestant Government by this its chosen Board of Commissioners; no one was to act without this approbation of the Protestant Government; and they were to give their approbation of no one that had not been *chosen and recommended* by ecclesiastics in Ireland! Here then was the whole power of choosing the Catholic bishops and deans taken from the POPE; or, if he chose and appointed any one, such one was not to act. This was asking the POPE’S consent to give up his right of appointing Catholic bishops in Ireland.

Let it be clearly understood, that DOCTOR DOYLE’S opinions and wishes, as above stated, were concurrent with the framing and *passing* as he expected, the shameless bill, drawn up by the shameless O’CONNELL; and, as he asserted, with the concurrence of DOCTOR DOYLE. But, DOCTOR DOYLE knew that the bill was drawn up; he knew all the conditions of it; and it was on the condition that that bill passed, that he expressed his opinions and wishes respecting a *Concordat*. If this bill had been passed, the Concordat would have been a mere sham; a mere cover for this flagrant act of apostacy; for such it would have been to all intents and purposes. While this bill was before the House, and was expected by O’CONNELL and his crew to pass unperceived, as to its tendency, by the great body of the Catholics, a Catholic gentleman in Lincolnshire, wrote to me to give him my assistance in presenting a petition against it, saying that he could never take the oaths prescribed by that bill, and that he would sooner die than give his assent to such a mode of appointing Bishops. I answered him by saying, that I fully concurred with him in opinion as to the nature of the bill, and applauded his desire to petition against it; but that he might save himself the trouble

of petitioning, for that I was quite sure that that bill would never pass.

If we have not here enough to convince us, that my statement with respect to the efforts of DOCTOR DOYLE was correct, we never can have enough. The only power that the POPE had left was the appointment of bishops; that appointment the DOCTOR, in his evidence, expressed a wish to be taken away by *Concordat*, that is to say, by law; and, that wish was founded upon the presumption, that the abovementioned bill was to pass into a law; and also that another bill was to pass to enable a Protestant Government to give salaries to the Catholic bishops and priests without the consent of the POPE.

If additional proof were wanted of the tendency, the obvious tendency of the efforts of DOCTOR DOYLE being hostile to the authority of the POPE, and striking at the very root of the papal authority, we have it in the letter of Sir HARCOURT LEES, and published in the London *Morning Herald*, on the 14th November last, in the following words, every one of which is worthy the attention of every Catholic, and every other reader.

“ SIR,—I have just read, in a Dublin paper of yesterday—(*Saunders’s*)—“ a letter written by a correspondent of “ *The Morning Herald*, dated Dublin, “ October 30, and published in your “ journal, respecting the return of the “ *Right Rev. Dr. Doyle* to this country “ from France (this prelate not having “ attended the Kent Meeting, as falsely “ stated); and the letter, also, containing the writer’s sentiments of the character and principles of this powerful “ and most popular pastor and advocate “ that the Irish branch of the Italian “ Church ever had in this country since “ the first introduction of the papal “ domination. I do agree most fully “ with your correspondent, that this Rev. “ Prelate “ is decidedly favourable to “ such an arrangement as may satisfy “ the British Cabinet.” I do, in my soul, “ believe “ that he is most sincerely “ desirous, at this moment, that the dis- “ tractions of this country should be “ terminated; and I am quite convinced



"that there are a set of legal, and
 "other base and trafficking incendiaries
 "among the Popish leaders in the Ca-
 "tholic Association, who detest and
 "calumniate Dr. Doyle with more in-
 "tense malignity than they do Sir Har-
 "court Lees, because he has, in his
 "able letters, both to Lord Liverpool
 "and the Duke of Wellington, gone
 "further, by his independent and na-
 "tional propositions, to control and
 "neutralize in Ireland that monstrous
 "system of Papal usurpation and des-
 "potism, which ever has, and ever must
 "be (until superseded by an exclusively
 "Irish Roman Catholic Council) the
 "deadly incubus and curse of the finest
 "people and most fertile country upon
 "the face of the globe. There does
 "not exist in this empire that man (as
 "I stated three years ago to that ever-
 "to-be-lamented Protestant Prince, the
 "late Duke of York) that I would so
 "soon select as Doctor Doyle to discuss
 "the provisions of the preliminary
 "basis, on which a secure settlement of
 "the awful question of Roman Catholic
 "Emancipation could be founded. We
 "are both deeply versed as politicians
 "and theologians, in the abstruse mys-
 "teries of a system, in the formation of
 "which a succession of the ablest and
 "most subtle men that the world ever
 "produced were engaged. I have, per-
 "haps, informed myself on some, and
 "they are the main points on which the
 "safety of further concessions entirely
 "depends; and I am quite satisfied that
 "the Right Rev. Prelate is totally un-
 "acquainted with the authorities I al-
 "lude to. As a student, as a priest,
 "they would of course, be sedulously
 "kept out of his reach; and as a Bishop
 "of the Church of Rome he could not
 "have the license to read them, and per-
 "haps never heard of them. The appa-
 "rent object of this learned Prelate is to
 "make the Irish branch of the Italian
 "Church more national and indepen-
 "dent, and less papal; in fact, to bring
 "her nearer the primitive state of Ca-
 "tholicity, and, by doing so, to strike
 "at the root of Ireland's distractions.
 "But I see rebels of 1793 now in
 "England—the remnant of the vile

"hypocrites who bore an address at
 "at that period of fraud to George III.
 "—libelling his patriotic motives; and,
 "vagabond incendiaries in this country,
 "calumniating his character, fearful
 "that, by just concession, he may reduce
 "themselves to contempt and insignifi-
 "cance; and I fear that, disgusted, he
 "may retire.

Yours faithfully,

HARCOURT LEES."

Now, it is well known to every body
 that SIR HARCOURT LEES is the son of a
 Protestant placeman who was always
 an enemy to the Catholics; that he him-
 self is a parson of the Church of Eng-
 land; that he is the most bold, resolute,
 indefatigable of all the enemies of the
 Catholic religion in Ireland; that his
 hostility is of the true Protestant kind;
 that it is to the religion and not to the
 politics of the Catholics; that he has
 always spoken of the POPE as of anti-
 christ; and that it is of the connexion
 with the POPE, that he complains in the
 case of the Catholics and their religion.
 It may be said, that such a man would
 affect approbation of DOCTOR DOYLE,
 thinking him to be an able advocate of
 the Catholic religion; and that he would
 thus endeavour to injure that religion by
 expressions of approbation of the Doc-
 tor coming from its known and deter-
 mined enemy; but this is a refinement
 in cunning and hypocrisy quite out of
 character with SIR HARCOURT LEES,
 whose approbation is manifestly perfectly
 sincere; and who attacks the opponents
 of DOCTOR DOYLE with his usual fury,
 because they disapproved of the Doc-
 tor's endeavours "to control and neu-
 "tralize in Ireland, the monstrous system
 "of papal usurpation and despotism."
 SIR HARCOURT LEES says, "that of all
 "men, he would select DOCTOR DOYLE
 "to discuss the provisions of the preli-
 "minary basis, on which a secure settle-
 "ment of the question of Roman Catholic
 "Emancipation could be founded;" and
 the reason he gives is this, "that the ap-
 "parent object of this learned prelate is,
 "to make the Irish branch of the Italian
 "Church, more national and inde-
 "pendent, and LESS PAPAL."

In this light every one views the efforts of DOCTOR DOYLE: it is impossible to view them in any other light; and, if the DOCTOR's efforts were to be crowned with success, it would be very soon difficult to discover a trace of the Catholic Church in Ireland or in any part of the kingdom. And, now, my brother Protestants will ask, why I am such a stickler for the retention of the power of the Pope; and why I should object to the Catholic Church becoming "*more national*" according to the wish of the DOCTOR: why I should be more of a Papist, than a Catholic Bishop is: why I should object to abrogating the power of the head of the *Italian Church* as Sir Harcourt Lees calls it; or, the *Roman Catholic Church*, as the half-apostate O'CONNELL calls it in the bill, of which he bragged of having been the author, though the appellation is a contradiction in terms, *Catholic* meaning universal, and *Roman* meaning something belonging only to Rome. The Protestant opponents of the Catholics take good care never to act thus complaisantly; they call the Catholics *papists*, *Romanists*, or at best *Roman Catholics*; disregarding the solecism for the sake of indulging in the insult. However let this pass, and let me come to my reasons for wishing the Pope to retain his power amongst my fellow-subjects the Catholics.

This question of the *Papal supremacy*, that copious source of false allegation, is fairly stated and amply discussed in the "*HISTORY OF THE PROTESTANT REFORMATION*," paragraphs 34 to 94 inclusive. I can say nothing to render that statement and discussion more completed: it is unanswerable; or, if it be not, I call on DOCTOR DOYLE, with all his great talent and all his great store of knowledge, to answer it. Protestant writers have not dared to touch the question; and I should like to witness the efforts of a Catholic pen upon this most important subject. If DOCTOR DOYLE had read those paragraphs with that attention which they merited, he would never have indulged in the prattle (for such I must call it), in the popular prattle about making the church *more national*: he would have there seen that

the church was destroyed by HENRY the EIGHTH, the moment he had made it national; and he would have recollected, that BISHOP FISHER predicted that such must be the effect of any such attempt.

But, in addition to what is there said, must we not clearly perceive, that if the Catholics had not somebody to look to other than a commission of Bishops appointed by the Government; must not every one see, that the King would, in fact, become the head of the Catholic Church; and that the Catholic clergy as well as the Protestant clergy would all be dependent upon him; or, as the fact is, upon those who fill the seats. I speak here as a Protestant; and I wish the POPE's power to exist, as a protection of us Protestants against an increase of power in that Government, which has already too much power over the people. To go no further than the very case before us: if the Pope had been deprived of his power of 1825, we should have now to pay salaries to Catholic bishops, and priests, and the forty-shilling freeholders of Ireland would have been deprived of their right of voting. Well, then, I shall be asked, how comes it that the *seat-fillers* did not consent to the project of O'CONNELL, seeing that that project would have given them additional power over the people? There was this little objection to their giving of such consent: that project would have let in a great number of greedy place-hunters and lawyers, to share in those powers, honours, and emoluments, which the seat-fillers and their friends now exclusively enjoy; they would very gladly have stripped the Pope of his remaining authority, but they could not do this (for that was the condition) without letting in to a share of the good things, of a numerous tribe, who were ready to under-bid in every work hostile to the people at large.

And now, at parting with DOCTOR DOYLE, a word or two upon this novel idea of his of making a *national Catholic Church*; or in other words a Church which is not Catholic but national. It is very popular to talk about domestic arrangements; about shutting out foreigners: the English in particular, are

aptivated with ideas like these; and I must say, that DOCTOR DOYLE appears to have had this mode of captivating in his eye, when he told the DUKE of WELLINGTON that his object was "to have the appointment of Bishops transferred from FOREIGNERS, to native electors subjects of the King." Now I, speaking as a thorough-paced Protestant, have not the smallest hesitation to say, that I, if I wished for the present Protestant Church to be perpetual here, without any alteration with regard to its revenues or any thing else, except the appointment of the bishops and clergy, would rather that power of appointment were vested in the hands of some great and powerful man, residing out of England, and totally independent of the Government. I have well examined and well considered all the facts and circumstances connected with that power as it formerly existed in England: and I am convinced that the country owed to it a very large part of its unexampled happiness and glory; and also a very large part of those blessed civil institutions of the effects of which, three hundred years of, I will not call it misrule, but of disorganization, has not as yet wholly deprived us. It is curious to observe that every Protestant dissenter; that every one of the forty or fifty sects of Protestant dissenters looks upon and describes as a "*two headed monster*" the Church and State. I do not give it that name: I am not guilty of that rudeness; but I say it would be a happy thing that the two powers were completely divided in a manner somewhat resembling that which formerly existed.

"*More national*" is a very pretty popular phrase, but, if the Church ought to be so perfectly national, what will Doctor Doyle say to the throne, which we, from policy, make as unnational as we can. Our Kings, for the two last, were indeed born in England, but the late king was of parents, if not both German born, proceeding immediately from parents German born. I do not enter into the question of the policy; but it is the settled policy of this government and this country, that the Royal Family shall be foreigners, or the children of

foreigners; and this is notorious to us all. Now, if this be wise, and I do not say that it is not: there being very powerful reasons to offer in favour of it, what objection should there be to the POPE merely on the score of his being a *foreigner*; and why is that offensive word conjured up by DOCTOR DOYLE to be applied to the POPE, unless, indeed, he be prepared to express his anxiety to make the throne more national, and to "transfer" the appointment of ministers and so forth "from foreigners to native born Englishmen or Irishmen." In short, this phrase of DOCTOR DOYLE may think itself happy to get off with being regarded as something proceeding from hastiness or love of popularity, rather than to a motive of mischief.

The UNITED STATES of AMERICA is a country where people are pretty jealous of their liberties. They have taken care to have no "*national Church*;" they have taken care to have no *Church and State*; they have taken care, to have no reason to talk about concordats; and it very curiously happens, that in the year 1819, the Pope sent out to the great State of NEW YORK, in which there are, perhaps, three hundred thousand Catholics, a bishop from Rome of his own choosing, notwithstanding he had *nominations and recommendations* enough from America, to appoint a bishop then living in that country. It is curious, too, that there was exceeding joy among the Catholics, that the POPE had done this. The bishop sent from Rome, where, by-the-by, he had been *grand inquisitor* for several years, was received by every demonstration of joy, by the Catholics, with every act of hospitality on the part of the constituted authorities of the state. This happened just before I left America the last time; I had the honour to dine in company with the Bishop before I came away; and never did I hear any one express a wish to make the Catholic Church of America more national.

DOCTOR DOYLE refers to the Gallican Church; and a pretty dismal story that is, for a Catholic bishop to refer to with apparent pleasure. There is not the smallest doubt, that what he, in imitation

of B
of t
the
enjo
that
as
Eig
fina
ple
last
ism
cou
kin
obs
Pr
"t
"v
"v
"t
ha
me
he
tie
tie
be
wi
th
to
he
na
be
th
th
of

n
a
fi
w
r
i

a
t
p
v
s
n
c
t
c

of BOSSUET and others, calls the *liberties* of the Gallic Church, were the cause of the destruction of all the real liberties enjoyed by the French before that time; that they rendered the King of France, as they had rendered HENRY the EIGHTH, a perfect despot; that they, finally, rendered the slavery of the people intolerable; and that the people at last, in order to get rid of the despotism, resorted to a revolution, in the course of which they destroyed the king himself. MONTESQUIEU (as I have observed in the 94th paragraph of the PROTESTANT REFORMATION) says, "that the people of Spain and Portugal, would have been absolute slaves, without the protection of the power of the Church." Every thing that I have read upon this subject convinces me, that unity in religion, and that one head of the church, are the great securities for the happiness and the real liberties of mankind. The same end may be effected, and, as far as I know, better, without any head at all: this is a point, that I do not take upon me to settle or to meddle with; but, if there be to be a head, that head ought to be one for all nations; and that nation is likely to be best off, that is furthest removed from the head, and with regard to which head the civil government has the least degree of control.

WM. COBBETT.

ROOK FIT.

It is with extreme pleasure that I notice another fit amongst the Rooks: another little bunch of them has dropped from the perch; a melancholy account of which I find, to my great amusement, recorded in THE MORNING CHRONICLE in the following words:

"Nothing could exceed the state of alarm and confusion into which Lombard-street was thrown yesterday, by the report that Mr. Stephenson, one of the partners, had decamped with securities to a very large, and cash to a still larger amount. The suspension of payments at this house, which has been long one of the most opulent and respectable in the city of London, and which defied the worst time of panic, gave immediate credibility to the frightful report, and the street was so much crowded at half-past two o'clock, that

the City authorities were obliged to send down officers to disperse the multitude. The Lord Mayor had, at an earlier hour, received intimation that something was wrong at "Remington's;" but this intelligence was not coupled with the history of events which was afterwards detailed to him.—At about two o'clock, Mr. Gates, the solicitor to the Committee of Bankers, accompanied by other gentlemen, applied to the Lord Mayor privately, and stated that Mr. Rowland Stephenson had feloniously possessed himself of Government Securities, which were lodged in the banking-house, to the amount of upwards of 40,000*l.*, and had obtained the full sum at another eminent banking-house upon those securities. The solicitor also stated, that the partners now in the house were apprehensive that Mr. Stephenson had decamped with a great portion of the funds of the house; that they had with the advice of the members of the Committee of Bankers, determined, under those circumstances, and not knowing to what extent they might have been deprived of their available resources, to suspend payments, and that it became necessary at once to commence pursuit after the delinquent, who could not be at any great distance from the metropolis, if he had left it at all.—The Lord Mayor greatly lamented the occasion upon which so painful an application was made to him. He was personally acquainted with Mr. Stephenson, whose character, as a man of honour and talents had stood very high.—Mr. Cope, the Marshal, then received the necessary authority, and made preparations for pursuing the fugitive.—The numerous inquiries which were made after Mr. Stephenson, in the course of the day, proved wholly fruitless. He had, it was stated, been busily employed during the preceding day in looking over the accounts, and had, of course, access to every thing of intrinsic value or importance in the house. From the banking-house it is believed he proceeded to St. Bartholomew's Hospital, of which he was Treasurer, and where he had chambers; but since he was seen at the Hospital, no account whatever has been heard of him. We understand that he went into a pawnbroker's shop, in Watling-street, on Friday evening, and purchased a brace of pistols, which he requested the shopman to load for him. The shopman, it is also asserted, loaded one, but put no powder in the other; and as Mr. Stephenson passed out, he heard the snapping of one of the pistols (no doubt the unloaded one) and saw the flash in the pan. Some of those who heard this statement formed the most alarming conjectures as to the fate of Mr. Stephenson; while others believed that he made the purchase for the defence of his person against the police. For whatever purpose he possessed himself of the pistols, Mr. Gates and Mr. Cope, who immediately went in pursuit, prepared for resistance, each having taken with him a case of pistols, primed and loaded, according to the suggestion of Mr. Justice Burrough, who, on the trial of Mr. Austin, strongly ma-

nifested his approbation of this sort of furniture in the equipment of the police. It is well known, that the other partners wished, for some time, to be separated from Mr. Stephenson, and some arrangements had been made for the purpose of carrying this desire into effect. Report said, that the dissolution of partnership would have taken place in a very short time, and that if the resolution to dissolve had been adopted a few months before, this catastrophe would have been effectually prevented—at least the opportunity of obtaining so large a sum as 150,000*l.*, the amount which it is generally supposed Mr. Stephenson has taken from the funds of the concern, would not have presented itself. It was also a general impression that the deficiencies arose from sudden and recent spoliation; that, in fact, they were produced by the visit of Mr. Stephenson on the preceding day, and were detected only because he was absent. This we believe to be erroneous. Mr. S. was known to be a man who mixed very much in gay life, and cut a splendid figure at the west end of the town. His expenses were, it is declared, much increased by his patronage of theatrical and scenic matters of other kinds, and he embarked largely in the mining speculations, at the destructive period of the bubbles. It is the fashion to attribute every city failure, or misfortune, to the baneful operation of that extraordinary frenzy, which is looked upon by some as a palliative of every vice with which a house in great credit is chargeable. Of this we are certain, that the firm were as clear from the imputation of engaging in or encouraging in any respect the *mania* of the Stock Exchange as any respectable house in the metropolis; but we have heard of the enterprising spirit of Mr. Stephenson in every thing which might produce sudden affluence, from such a quarter that we cannot question the truth of the report, as far as regarded him.—Mr. Stephenson expressed, it appears, *peculiar indignation* at a statement in *The Morning Herald* newspaper, representing in effect, that there was a connexion between Remington's house and the Colosseum, in the Regent's Park. This paragraph, it is said in the city, brought the separation between Mr. Stephenson and his partners nearer to a close. There was a temporary run upon the bank, but it did not occasion the slightest inconvenience to a house which always considered itself able to meet treble the amount of all equitable demands.—It is believed that the firm will be able to pay 20 shillings in the pound at no distant period, except Mr. Stephenson has far exceeded the fears of the Lombard-street community in the amount of his depredations.—The greatest sympathy was, during the day, expressed by commercial men, who are acquainted with the comparative respectability of the banking concerns of the metropolis.—Mr. Rowland Stephenson was *Member of Parliament* for Leominster. It was reported some years ago, that he was one of the suitors to Miss Stephens, the celebrated vocalist."

Oh! he was a member of Parliament, was he? and the house will pay *twenty* shillings in the pound at no distant day, will it? why did it stop then? Oh! the *MORNING HERALD* made it stop! I thank the *MORNING HERALD* with all my heart if it did do this, and I will pull off my hat the first time I meet him, and make him a low bow for having acted so meritoriously as to deserve the imputation. I dare say that this Mr. STEPHENSON; this member of Parliament; this jewel of the honourable, honourable, honourable house did feel "peculiar indignation" at the statement in the *MORNING HERALD*; and I dare say that many a man, who had the good luck to get out his balance in time, will be peculiarly thankful to the *MORNING HERALD*, which paper has blowed up so many vile jobs, and has given timely warning, and has saved from utter ruin so many hundreds of confiding and foolish people, since the beginning of the year 1825. However, this is no case to excite the surprise of any one: it is in the nature of the system to produce such events: to pieces the whole thing must go; and, whoever is punished by it richly deserves the punishment. We shall soon hear of more events of the like kind: if I knew the next that was to come I would not point it out, nor even hint at it. I am quite satisfied that the thing must and will go to pieces; and in possession of that knowledge I am happy.

CITY JOBBING.

THE elections of Common Councilmen have this year attracted the notice of the people, and have made the corruptions notorious. In my next Register, which will be printed on paper made from the husks of my corn, I intend to put on record some useful facts relative to these jantos of jobbers; and, if I find that the haberdasher ALDERMAN did really make use of expressions with regard to me; if I find that he really had the cowardice and the baseness to utter the lies imputed to him, at the close of the election, when he knew that I was not present; if I find that I have clear evi-

dence of this, I will lash the cur, not according to his deserts, for then I should literally lash him out of existence; but I will lash him as decently, with the pen, as ever thief was lashed at the whipping-post. In the mean while, I will endeavour to devise some means of setting legally to work with these jobbers. I was always sure that Mr. HUNT could not be elected by the men who had been trained by WAITHMAN: I was equally sure, that Mr. SCALES would not be elected by the crew in his neighbourhood; and I am equally sure, that the band of jobbers never can be broken up without the aid of the law, and of the Parliament also; and this I am not fool enough to expect with the Parliament constituted as the present is; but, in this case, as in all others, exposure does good, and prepares the public mind for the successful endeavour to root out the corruption.

MARCH OF MIND!

For many years past I, and my readers and the public in general, have been disgusted and shocked at the doctrines held forth by the Scotch *feelosophers* respecting many things, and one of those things has been, the propriety and necessity which they have preached up of permitting the violation of the tomb in order to favour the "pursuits of science." Some of these have actually proposed that the bodies of *paupers* and soldiers should be consigned to the surgeons for the benefit of science. From that vile place the MODERN ATHENS, and from the cold-blooded human butchers of that place, these abominable doctrines have chiefly proceeded. At PARIS too, the march of mind seems to have made similar progress. There, it is said, that the butchers to whom are consigned the poor wretches in the *hospitals* (oh, what an abuse of that name!) are in the habit of giving to aged persons and incurable cripples or other patients, what they call the "*bouillon de vingt-quatre-heures*;" or the *twenty-four hours' broth*; or, in other words, poison that will kill them at the end of twenty-four hours. All sorts of arguments have been made use of to urge poor people to sell the

dead bodies of their relations, to favour the "pursuits of science;" and, as to robbing the churchyards, the wholesome and just law for the punishment of it has been represented as the effect of barbarous prejudice. From stealing the body after it is dead; from this act, so well calculated to make an iron heart into steel, there is but one step to *stealing the body while alive*, and to render it applicable to the purposes of science. These doctrines have had their natural effect, and at MODERN ATHENS, where the human butchers are in so much vogue, people have been murdered for the express purpose of selling their bodies. I shall take an article upon the subject from the pen of the Scotch DOCTOR BLACK, and the reader will find, and with feelings that I need not describe, that this man lays the blame upon the Parliament, whom he accuses of brutal indifference for refusing, as he says, the means for alleviating the sufferings to which human nature is incident! He, indeed, is a brutal wretch himself; and, if he were to give up his own body, with as little delay as possible, to favour the *pursuits of science*, the public would at any rate get rid of one source of insult to its feelings. The Legislature! what has it done to favour these horrid murders? Its only fault in this respect is, that it listened, without expressing its indignation and horror, to those who brought forward the propositions upon the subject. "Alleviating the sufferings to which human nature is incident!" Why was this sort of human butchery never thought necessary before, for this purpose? Human nature has *always* been liable to sufferings, and to the same sort of sufferings that it now experiences. Why is the human butchery now more necessary to surgery and medicine, than it formerly was? The reason is this, that there is *less science* than there formerly was; that is to say, less of it to be acquired in the schools. Instead of employing the painful course of study in written and verbal descriptions, and other means of that sort, a short way is now found out, hacking up the carcass itself, as a child would, if it could, tear a watch open to discover the cause of the

ticking, not being able to comprehend the cause if represented in a verbal and written description. In short it is ignorance proceeding from laziness which has produced this human butchery, and that has made these schools more like slaughter-houses, than places of science. The language of this BLACK to the Parliament is this: "Allow the poor to sell the bodies of their dead relations; allow the parishes to sell the dead bodies of the paupers; or the schools will, and must, purchase dead bodies that have been murdered for the express purpose." This is in fact, the language which this hardened Scotchman addresses to the Parliament; and this language should be answered by an act of that Parliament, making every one who shall purchase or dissect a dead body not consigned over to him by the law or by the deliberate last will and testament of the dead person, a felon, and *liable to all the pains and penalties which the law awards to a murderer*. That would put an end not only to the murders of people for the purpose of selling their bodies, but also to the trade of the ruffians, who take the dead from their graves. If it were true that men could not be cured of diseases and hurts without resorting to this system of butchery for assistance, the diseases and hurts ought to be endured, just as much as hunger and cold ought to be endured, rather than be relieved by murder or robbery. This, however, is not the case; and the present butchery arises solely from the laziness of the students or the ignorance of their teachers. With these remarks, which have been forced from me by the cool and unfeeling impudence of DOCTOR BLACK, I leave his disgusting article to my readers.

"The extraordinary trial at Edinburgh, of which a long report, taken from *The Edinburgh Courant*, will be found in another part of this paper, discloses scenes for which few of our readers are prepared. A set of hardened wretches of both sexes, have been systematically murdering people, God knows for how long a period (for though three cases only are included in the indictment, yet, from the cautions given to the accomplice HARE not to answer certain questions, it is pretty clear that the business is of long standing), and selling them to the anatomists. The manner

in which an old Highland-woman was decoyed and came by her death, is very fully detailed in the evidence of HARE, the accomplice, and his wife. She had come to Edinburgh to make inquiries respecting her son; and BURKE, having fallen in with her, pretended to be of the same name, invited her to his house, and gave her drink. HARE says that BURKE, with whom he was in a public-house, 'told him to go down and see the *shot* he had got, that he was going to take to the Doctor's; that there was an old woman there he had got off the street; and he had left some whiskey to drink, and wished witness to go down and see how they were coming on. Witness understood by a '*shot*' that BURKE was going to murder her.' He afterwards describes the manner of the murder. The old woman having been thrown down, BURKE got on the top of her, 'and laid himself down upon her, with his breast on her head.' She cried, but not loud; but he held in her breath, and she only moaned a little after. He put one hand on her nose and mouth, and the other under her chin; he continued this for ten or fifteen minutes; he said nothing while doing this; he then got up from the woman, who did not move after.' Mrs. HARE 'saw BURKE on the woman, but could not say whether on her mouth or breast; had some previous reason of suspicion; had seen a little trick of it done before.'—These recitals are very appalling. The men, BURKE and HARE, are both Irishmen; HELEN MACDOUGAL is a Scotchwoman; the country of HARE's wife is not mentioned. As the Irish form no small proportion of the necessitous population of Scotland, there is nothing surprising in their being the actors in this revolting business. There are in all countries to be found individuals prepared for the commission of all manner of crimes; and the *temptation afforded by the high price of dead bodies in Edinburgh suggested to them the horrid expedient of converting the living into the dead*. The medical schools must be supplied with bodies, except we are prepared to say that they ought to practise without knowledge; and so long as the *brutal indifference* of the Legislature (for what other term can we apply to it?) *to the means of alleviating the sufferings to which human nature is incident*, leaves medical men no other resource than to deal with men who must violate the law in some way or other; and so long as twelve guineas are given for a body, such doings as have been brought to light in Edinburgh *were to have been expected*. All the churchyards have long been watched by armed men, and the wretches who supply the schools with bodies, almost always thieves by profession, and who are punished as criminals when detected in exhumating, find the raising bodies attended with more danger to their own lives, and more laborious than the obtaining them by murder.—We trust that a lesson will be derived from this disclosure. Let the Legislature free the worst description of criminals from the temptation now held out to them of embruing their hands

in blood, by opening an easy means to Medical Schools of obtaining what they must have. Where there is a will there is a way."

DECLINE AND FALL

OF THE

"MEMBER FOR CLARE."

I SAID, when this man offered himself a member for CLARE, "*we now have him safe. If he do right we have him with us: if he do wrong he is destroyed for ever.*" The latter appears to have been his choice; or, at least, such will most assuredly be the result. My readers have seen a good deal about a deputation, or mission as it was called, to come from Ireland, with O'CONNELL at its head, to convert us muddy-headed English to the opinion that it would be good for us to pay salaries to Catholic bishops and priests, and to have such men as O'CONNELL to enlighten us from the seats in Parliament, from the bench, and from the King's Council. Several noblemen and gentlemen were mentioned as members to assist in forming this body of missionaries; and, indeed, they were to compose a part of it. The reader will now, if he look at the following proceedings of the rent-collecting Association, see the result of this precious scheme of O'CONNELL, of which I need not say another word.

CATHOLIC ASSOCIATION.

There was an Adjourned Meeting of the Association on Monday.

A letter was read from Mr. Wyse, expressing his regret at not being able to attend the Aggregate Meeting, and recommending the Association to preface a political catechism for the people; and also recommending the Association to hold an Annual Sittings, similar to the Fourteen Days' Meeting.

MISSION TO ENGLAND.

Mr. O'GORMAN said he had received letters from gentlemen declining to go on the Mission to England; from various causes and very good reasons, as he thought, he did not conceive it would be necessary to read them.

Mr. O'DOWD thought the letters should be read.

Several Gentlemen called out to have the letters read.

Mr. O'GORMAN, in compliance with the wishes of the Meeting, read the following letters:—

FROM LORD KILLEEN.

"MY DEAR SIR,—I have had the honour to receive your letter, in which you are kind enough to inform me that I have been requested to join the Mission to England, lately appointed by the Catholic Association. I must beg of you to communicate to the other Gentlemen named to go on the intended Mission to England, my regret at being unable to accompany them; a regret, however, considerably diminished, from the conviction I feel of my total inadequacy to perform the very important and difficult duties which I conceive to be attached to the proposed Deputation. Allow me further to request, that you will be so good as to convey to my suffering fellow Catholics the deep sense of gratitude I entertain for this fresh mark of their confidence, and to assure them that, although many domestic circumstances preclude the possibility of my leaving Ireland at present, I shall be always ready to co-operate with them in the just, peaceful, and constitutional struggle they are now making for the recovery of our civil rights.

"I have the honour, &c.

"Dec. 10, 1828.

"KILLEEN.

"N. P. O'Gorman, Esq."

"MY DEAR SIR,—I have just had the pleasure to receive your letter, wishing to know whether I can accompany (with all convenient speed) the Catholic Mission now about to proceed to England; in answer to which I beg to state, that it is impossible for me to leave home at present. Believe me to remain,

"Your very faithful servant,

"GORMANSTOWN.

"Nicholas P. O'Gorman, Esq."

"MY DEAR O'GORMAN,—I have been favoured with your obliging communication. I sincerely regret it will not be in my power to have the honour of attending on the Mission to England. I remain, with much respect,

"FFRENCH."

"DEAR SIR,—I beg leave to say, that though I feel highly flattered in having been chosen by the Association, I must decline the honour, as I cannot at present leave this country. I have the honour, &c.

"E. PRESTON.

"N. P. O'Gorman, Esq."

FROM THE HON. THOMAS BROWNE, BROTHER TO THE EARL KENMARE.

"SIR,—I have to acknowledge the receipt, by this morning's post, of your letter of the 7th; and beg to acquaint you in reply, that it will not be in my power to attend the Mission, which, it appears, is about to proceed to England. I am, Sir,

"Your most obedient Servant,

THOMAS BROWNE.

"N. P. O'Gorman, Esq."

Sir THOMAS ESMONDE expressed his regret, that most particular business prevented his going to England.

MICHAEL DILLON BELLEW stated, that he

was unable to go to England from indisposition.

Mr. O'CONNELL said, he had received an address from Savannah, also from Montreal, in Upper Canada; also a long letter from Brussels, containing most interesting intelligence as to the working of the Concordat in the Netherlands. Also from Mr. Rosson on the subject of Securities. The Gentleman here read Mr. Rosson's letter; having concluded the letter, he proceeded:—Here let me mention the Mission to England. You have heard that all the noblemen nominated in the Mission, most of the titled persons, he believed, all declined accompanying the Mission to England; amongst those there was none whose absence he had greater reason to regret than Lord Killeen's. From the announcement of these discussions upon the subject of the Mission, he was of opinion, that unless Lord Killeen thought the Mission of sufficient importance to induce him to make that sacrifice which he would make on any occasion that he deemed important to the Catholic cause, he was convinced that in declining his concurrence in the Mission, Lord Killeen did not think it of that importance which he (Mr. O'Connell) did. Mr. Sheil was of the same opinion, he also has declined—he might appeal to Mr. Sheil's public conduct for this certainty, that his refusal was because his judgment did not go with his (Mr. O'Connell's); accordingly he declined accompanying the Mission; a similar mode of reasoning applied to Mr. Wyse. Thus (continued Mr. O'Connell) when I find these Noblemen and Gentlemen differing from me as to the importance of the Mission, although convinced in my own mind of its paramount utility, under such circumstances the Mission cannot proceed. Perhaps he was influenced by an overweening excitement for declamation, having got together his materials by which he could be prepared with facility to give chapter and verse to contradict every calumny that ever was put forward against the Catholics. It was for this reason that he might have a greater opinion of its importance than others. It might be an inconvenience to many to proceed on the Mission at this moment. To him it would, and also a great pecuniary loss; the loss to him could not be less than 500*l*. His being away from his family at such a season of the year was also a great make-weight in his judgment. These considerations would not have influenced him if the other gentlemen had consented to go. Under these circumstances, he had to announce that the Mission was at an end.

Mr. O'CONNELL then said it was his duty to report from the Committee, to whom it was referred to take into consideration Mr. Dwyer's services, and whether he was receiving sufficient remuneration; the Committee reported—it stated that Mr. Dwyer had been appointed by ballot, his salary was fixed at 200*l*. per annum, with every expectation of an advancement—his services were of the great-

est importance to the Catholics—he gives sixteen hours each day to their services; he had a number of books and accounts to keep, letters to answer, &c. It concluded by recommending that Mr. Dwyer's salary should be fixed at 400*l*. per annum, from the 1st of July, 1828, exclusive of all salary to clerks and others. After a lengthened debate, and two amendments being proposed, the motion was carried, but not before Mr. O'Gorman Mahon had observed—"Recollect, I tell you this will look badly in the eyes of the country; you are deciding this question, and not fifty persons in the room. The funds were committed to you, not for the aggrandizement of any individual, but for the protection of the poor. Have you so soon forgotten the complaints from Monaghan? and really, if you decide this question at this Meeting, it will be a dishonest vote; and I lament that you press for decision now, at this late hour, half-past eight o'clock, and not fifty members present."

I record the above as a proof of returning good sense amongst the gentlemen of Ireland, who appear to be resolved not to be made the cats' paws of this impudent brawler any longer. Misfortunes seldom come singly; and thus it has happened to O'CONNELL. A Dublin newspaper, entitled *THE MORNING POST*, the proprietor of which (a widow) O'CONNELL has treated in that manner which was to be expected from him, when it is known that her late husband was a resolute assailant of this impostor. This paper contains an article, from which I take the following extract, relative to the *curious manner in which he takes care of the rent*. I insert the extract without further remark, except that we here see a specimen of O'CONNELL's mode of *fingering money*.

"Come, Sir, to the point; answer the questions of our Correspondent, 'A Rent Payer,' for it was his letter which appeared in our Journal of the same morning, that excited your up-right, honest, and patriotic ire against the *Morning Post*. Our Correspondent touched on a subject which was not very palatable to Mr. O'Connell, and from which he wished to divert the attention of the meeting in order to avoid an explanation, which every one felt, in common honesty, he ought to have given.

"Our Correspondent remarks—

"The speech of Mr. O'Connell, as I have read it, says, in the same debate, 'It was

thrown out against him (Mr. O'Connell) that the money was lodged in the Hibernian Bank in his (Mr. O'Connell's) name. To his *utter surprise* he had been informed of the fact a short time before, *in the course of conversation*; but it was needless to say that it did not mix up with his money, and that he never *drew a draft* for it.—If this be true, then must I say that a contribution of so many hundreds per week as may amount to twenty thousand pounds per year, is treated in a way which deserves public indignation."

"Here Mr. O'Connell asserts that he was ignorant of the rent having been lodged in the Hibernian Bank in his name, and yet he knew that it was not mixed up with his money. But Mr. O'Connell did not answer the question, viz., 'Who lodged the money in his name?' Our correspondent proceeds—

"Again, Sir, I ask, was this done by a vote of the Association, or was it not? If done by a vote of the Association, how happened it that Mr. O'Connell was kept in ignorance of the important fact—without seeing the notice, without seeing the resolution, the record of the resolution, or even without an official communication from the Clerk or Secretary, who, it appears, subjected him to the 'utter surprise' which he experienced on bearing it 'a short time before,' and that merely in the 'course of conversation!!'—That the money does not 'mix' with any other money, is a matter which I, of course, believe; that Mr. O'Connell 'never drew a draft for it,' is a point, however, deserving of some consideration. If the money has been lodged in Mr. O'Connell's name, and yet he has never drawn a draft from it, are we to understand that none of the money so lodged has *ever been returned*, since, if it were, *he alone could draw it*? If none of the money so lodged has been drawn, what portion of the rent has been kept without lodgment in any Bank, and who is the depositary of the thousands which have been paid to my talented fellow patriots for legal services—to the Rent Gazettes—the London Embassy—the Dublin Clerkships—and the various other appropriations; some useful, some expedient, and some really patriotic? If the speech above quoted be correct, these payments were not made by Mr. O'Connell's drafts on that fund; is the fund then divided, and a part thereof lodged with Mr. O'Connell, who draws no drafts, and part left on the Association table for distribution. Or, in what way are the enigmas explainable? In fine, Sir, what is done with the Catholic Rent? An answer to this question ought to be given, for the question is just."

"These are matters Mr. O'Connell should have explained; and before he attacked others he should come into court with clean hands. Regarding

"ourselves—we have so often dared him to the proof of his assertions, that it would be a mere waste of time to notice him further on that point. He declares that he is now *case-hardened*, and that he disregards any charge that may be brought against him. This being his declaration, we have only to watch him; and as we cannot make him honest, we will at least expose the tergiversations of the POLITICAL CHEAT."

So much for O'CONNELL as a treasurer. Now let us look at him as MEMBER for CLARE. About three weeks ago he declared positively in the midst of his banditti of Rent Collectors, that, the DUKE of WELLINGTON had ordered a bill to be prepared for giving emancipation to the Catholics; and that the said bill had passed through the hands of the Lawyers, and was at that moment in the hands of the Protestant Bishops; and that he *knew this to be a fact*. A week ago he declared in the presence of the same Banditti that the DUKE of WELLINGTON had written a letter to DOCTOR CURTIS, the Catholic Archbishop of Ireland informing him that the Catholic Question could not be brought forward at present WITH ANY PROSPECT OF SUCCESS; because it had been *mixed up with politics*; and therefore, that the Government would not attempt to bring it forward. Whether this be truth or a lie, I cannot say, nor can I guess, seeing that the story comes from O'CONNELL. But, if true, it shows that the Brunswickers were not only right in their conjectures with regard to the wishes of the DUKE; but that, they have *mastered the Duke*; who has, if this story be true, now found my story to have been true, namely, that he would now have, in this his new capacity, to do with persons not always ready to obey the word of command. I believe the real history of the thing to be this. The DUKE said, last year, that he wished this great question to be settled in one way or the other; and it was manifest that he intended to do something; while it was equally manifest that those who had the real power in their hands would let him do nothing.

The impudence, the more than brutal impudence, of this crew, might possibly have made him alter his mind; but, still the Brunswickers were resolved to let him see that he should do nothing in the way of concession to the Catholics; and PENENDEN HEATH, with its concomitants, could not fail to convince him that he could not attempt any thing without danger to his character, his power, and his influence; for there was nobody, and is nobody for Catholic Emancipation, in the present state of things, except a mere handful of despicable Whigs. When these shallow fellows of the miserable Catholic Associations of both countries shall be disposed to prattle again about their "powerful friends," and their prospect of success, let them, before they proceed further, read the following work, just published by RIVINGTON, in St. PAUL'S CHURCH-YARD, and Waterloo Place, London. It is a sermon, with the text, "*What must we do to be saved!*" concluding with observations on Catholic Emancipation, by the REVEREND R. WARNER, Rector of GREAT CHALFIELD, Wiltshire. From this publication I take, at the pressing circular request of Messrs. Rivingtons, the following extract, which, if the rent collectors will take the trouble to read it, will make them wiser than they ever have been before; and will show them that there are some *little things* besides the Papal Supremacy, and transubstantiation, that stand in the way of their claims. The passage to which I allude is as follows, taking from page 28 of the pamphlet or sermon:—

"But let us not anticipate the accomplishment of so ruinous a measure as CATHOLIC EMANCIPATION; nor dread that Religion, Reason, and Freedom, should be endangered in Britain by its adoption. Let us 'be in nothing afraid;' nor

"Bate one jot

"Of heart or hope;

"in this behalf; but look with confidence to those assurances of our security, derived from the sanctions of our Constitution, and the character of our countrymen—to the CORONATION OATH of our august Sovereign, the

"sacred pledge which fixes him, legally and constitutionally, on the Throne of his PROTESTANT ancestors; and roots him, deeply and firmly, in the hearts of his enlightened subjects—to the prudence and honour of our ARISTOCRACY, (*enriched, as many of their forefathers were, by the confiscated property of the papal church in England*) whose *elevation and domains are secured to them, solely, by the preservation of the integrity of our form of government, in Church and State*—to the uprightness and patriotism of the COMMONS, chosen and delegated, as they expressly are, to their responsible dignity, to guard the religion, protect the liberty, and assert the rights, of the nation—and, though last, not least—to the opposition to CATHOLIC EMANCIPATION unequivocally expressed by an immense majority of a loyal and generous, but sober-minded, high-principled, and determined PEOPLE."

This parson calls his Sermon *plain instructions*; and he really speaks plainly enough. Read his sermon, stupid associators, and then say what hope you can have except from a parliamentary reform. This is plain dealing: it is truth, it is sense, and the DUKE of WELLINGTON ought to look at it well before he talk or think about any measure giving political power to the Catholics. In short he will never attempt it; and therefore it is useless to talk more about the matter.

O'CONNELL now says that *he will actually come and take his seat*. I say, that he will not come at all: this is my firm opinion; but if he do come, I will bet him the amount of all the benefit which he has derived from the rent (and that is not small), if he do come, and attempt to take his seat, he will go, not to the Tower of London, but to St. Margaret's Watch-house, which is as snug a little place as he ever was lodged in; and, for a place of the kind, of singularly elegant construction and of convenient accommodation.